

CHURCH AND STATE

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Forced 'Conversions' Attempted In Illinois School, Says Mother

Alleged Roman Catholic proselytization of two Lutheran children enrolled in the "public" school at Johnsburg, Illinois, has led to a court suit by their mother, Mrs. Dorothy N. Larson. The school, located in McHenry County School District No. 12, is listed as a Roman Catholic parochial school in the 1951 *Official Catholic Directory* (p. 514), published by P. J. Kenedy & Sons—but its six garbed teaching nuns are employed by the local school board on the theory that they are "public" school teachers.

School Board Attorney John Looze has replied to the suit by attacking Mrs. Larson's character, saying: "The thinking people of this community are always trying to prevent intolerance. We must not let this situation disrupt broadminded thinking." According to Looze's standards, Mrs. Larson has not been "broadminded" enough to acquiesce to an arrangement whereby her children, Andre Jean (11½) and John Gustav (10½) have been subjected to the daily influence of a Church which is not her own, "to the point [as she phrases it in her Petition and Complaint] on various occasions of questioning the religion of their forefathers and expressing a desire to embrace the Roman Catholic religion." Asking an injunction against various state and local education officials, Mrs. Larson alleges, among other things, that:

Each of the school's teachers, as well as the principal, "is a member of a Roman Catholic religious order and has taken stringent vows of obedience, poverty, and chastity by virtue of which each has placed exclusive control over her personal actions in the hands of Church authorities and her superiors in her religious order . . . and during their service execute contracts, receive and pay out money in taxes only in a nominal perfunctory and formal sense, while in reality acting as instruments and agents of their religious orders. . . ."

The present arrangement is a slight modification of a practice begun fif-

teen years ago when "the then Johnsburg Elementary School was destroyed by fire," after which the "public" school classes were transferred to the small wooden school building of St. John's Parish Catholic Church. Before long, "the parochial school was discontinued [and] the parochial school building was rented to said [public] School District and the parochial school teachers . . . were hired as teachers of the re-

Says Pope Could Resolve Trouble 'in Ten Minutes'

Tensions between Roman Catholics and Protestants could be resolved "within ten minutes" if the Pope "would announce that whenever and wherever the Catholics get into power, Protestants and all other religious groups would be given complete religious freedom." This view was expressed three years ago in an address at Portland, Oregon, by Methodist Bishop Gerald H. Kennedy, but what he said then applies with undiminished force to the present-day scene. The title of his address was, "Can Two Walk Together Except They Be Agreed?"

vamped Johnsburg Elementary School . . . [while] the Catholic students who
(Continued on page 6)

'HOME STUDY' FOR ANDRE AND JOHN



CHICAGO AMERICAN PHOTO

Mrs. Dorothy N. Larson of Johnsburg, Ill., (standing) with her two children, Andre Jean and John Gustav

Catholic Librarians Must Push Faith, Says Bishop

No librarian of Roman Catholic persuasion can deal with the public for five minutes without showing that he is a Catholic, Bishop Michael J. Ready of Columbus, Ohio, told last month's annual convention of the National Catholic Library Association.

"Drawing by your religion on the very font of true culture," he said, "you dare not, you cannot be the channel of sham and shoddy culture to a world that hungers and thirsts, however unconsciously, for the culture of Christ." At the same time, the Bishop warned the librarians against relying on reviewers who "are often more impressed by technical excellence than by the canons of morality."

That Bishop Ready's advice sometimes influences Roman Catholics employed in public libraries may be seen from the emphasis which public library displays are apt to place on pro-Catholic books. *United Evangelical Action* has published in its April 15 issue a photograph of the display window of the Chicago Public Library's Northtown Branch. The accompanying article by Glenwood Blackmore states that the photograph was taken on February 22 when the library's display was made up of twenty-one books either "rabidly" or "mildly" pro-Catholic, and, in addition, five Roman Catholic magazines. Perceiving this display, the article continues, the Rev. Bernard Kruse, regional director of the National Association of Evangelicals, decided to investigate further. He discovered that "the Auburn Park Branch was guilty of a like demonstration of a spirit of inequality. . . . Its entire religious display of twenty-one books was likewise pro-Catholic."

Blanshard Books "Out"

The evangelical leader then checked to see how Chicago public libraries handled books expounding non-Catholic views, and used Paul Blanshard's Beacon Press studies, *American Freedom and Catholic Power* and *Communism, Democracy and Catholic Power*, as test cases. Although combined circulation of the two books had been over 269,000 copies, Kruse "found that in seventeen branch libraries checked only two had the former and four the latter in the stacks when the checks were made. Either the books were 'out' or had

—Editorial—

A 'Positive' Task

POAU sometimes receives friendly criticism along these lines: "I agree with what you say in the main, but you are too negative. . . . A liberal public school system should be free to deal with religion in the same manner that it deals with other highly controversial subjects, such as history, government, music, and art. . . . You ought to balance your weights and make positive proposals for the welfare of religion as well as negative appeals based on your strong anti-Catholic position. . . ." To which POAU replies:

1. The task of weeding a garden may be considered "negative" or "positive," depending on one's choice of words, but none will deny that it is constructive. Similarly, POAU is dedicated to the "negative" task of beating off attacks on a great "positive" American principle under which freedom of conscience is guaranteed to all persons without discrimination.

2. It is true that "controversial" subjects make up a legitimate part of the public school curriculum. If educators can devise new courses which will deal more adequately with the "controversial" subject of religion, POAU will welcome the development. However, many denominational leaders refuse to concede that religion is a "controversial" subject, and insist that the public schools ought to conduct religious exercises and indoctrinate pupils in sectarian "truths."

been 'worn out and not replaced' or when asked for could in some cases be produced from 'under the counter.' In most cases the books were catalogued but were simply unavailable in the stacks. If their absence from the stacks is an indication of their public demand, there is certainly a serious need for extra copies."

Further checking revealed that "James M. O'Neill's rebuttal to the Blanshard books, entitled *Catholicism and American Freedom*, was available in most instances."

When Kruse complained about this one-sided situation to Miss Gertrude E. Gscheidle of the Chicago Public Library, she checked the facts for herself and conceded that the Northtown and Auburn Park Branches had violated "library policy and display procedures." The library official concluded that she was "certain this will not happen again in either of these agencies."

Can harmony among religious groups prevail without a clear-cut understanding of "church-state separation"? This question is analyzed in the editorial at the left.

POAU regards such demands as an effort to turn back the clock to colonial times, when "establishment" of religion and persecution of dissenters went hand in hand.

3. Persons who use the word "anti-Catholic" to characterize POAU are speaking carelessly. "Anti-Catholic," when properly used, carries the same kind of connotation as "anti-Semitic" or "anti-Negro"—that is, the connotation of bigotry. The record shows that POAU has adhered strictly to the principles and objectives announced in its Manifesto, and that it has not engaged in proselytizing for or against any religion. The "rights" which it seeks to uphold are the "rights" of Roman Catholic citizens as well as of all others. POAU objects to the use of public funds or government support for Protestant beliefs as strenuously as it objects to illicit state aid to Roman Catholic institutions. The facts show that the latter type of aid is more common than the former, but POAU did not create those facts, and, indeed, regrets them as deeply as do many Roman Catholic laymen themselves.

4. POAU believes that it is serving the cause of all religion by relentlessly uncovering violations of the principle of church-state separation, let the chips fall where they may. The garden of our democracy is overgrown with weeds, and the weeding process must go on apace. "Negative" or "positive," this is vital.

Church and State

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CHURCH AND STATE

NEWS From Far and Near

◆ A weekly broadcast of "gospel preaching" by the Churches of Christ in Germany was cancelled by government order less than a month after its commencement, relates J. Curtis Manor in the April 4 issue of the Church of Christ publication at Belle Glade, Fla. Manor quotes a radio station official who said that the real cause of cancellation was not "technical difficulties," as alleged, but "the power of the local Catholic Church which is not interested in any rival religious teachings in South Germany." The article points to similar instances of cancelled Protestant broadcasts in Denver, Colo., as well as in Belle Glade itself, where an Easter broadcast by Manor over John Renshaw's WSWN program brought Roman Catholic protests and discontinuance of the Renshaw program by the station management.

◆ A bill (H.R. 571) to prohibit "the sending of blasphemous matter through the mails" has been introduced in Congress by Representative Edward H. Rees of Kansas. If passed, however, any such law would be subject to constitutional challenge in the light of the Supreme Court's unanimous decision last year ("Church and State Newsletter," July, 1952) revoking New York State's ban on the motion picture, "The Miracle," which had been alleged by Cardinal Spellman to be "sacrilegious."

◆ An abusive article on the school administrators' Atlantic City convention, appearing in the Brooklyn (Roman Catholic) *Tablet* of March 2, was so badly written that a lower-grade English teacher would have been forced to give it a near-failing grade if it had been submitted as the work of a pupil. But the article was written by one "Thomas E. Harney, Superintendent of Public Schools, Dunkirk, N. Y." The article consisted of one-and-a-half full pages of tortuous sentences like the following: "Skillful pre-convention planning by Executive Secretary Worth McClure's 500 member Washington staff of the N.E.A. permitted the convention program platform speakers to tell these 17,000 educators that religion for the 25,000,000 pupils in the nation's 153,000 public elementary-secondary schools was the proper subject for a silent-toleration-strangulation treatment to be administered for the administrators by the 1,000,000 public school classroom teachers, who were to attempt the inculcation of moral and spiritual values in the minds of these 25 million public school pupils under the restrictive wraps of incidental indirection teaching techniques permitting reference only to the historical, literary and artistic influences of religion; but without any opportunity for organized, systematic instructional exposure of the pupil to the actual fundamental religious beliefs that created these religious influences and now make up the very basis of the society in which these school children live." (That's all one sentence, so help us!)

◆ Juan Luis Rodrigo is the latest of several Protestant pastors who have been punished by the Spanish government for "public proselytizing." Rodrigo, a Baptist, and a woman member of his congregation were fined 500 pesetas each (about \$12) by a Madrid police court.

◆ Two bills allowing for further sectarian raids on the public treasury were defeated recently in Maryland and Massachusetts after individual citizens and groups sharing POAU's philosophy presented their views to the legislators. The Maryland bill would have extended free bus transportation to accommodate an additional 5,000 Roman Catholic parochial school children (*Church and State*, April, 1953); the Massachusetts bill would have secured the legislature's endorsement of a constitutional amendment allowing state aid to non-public schools (*Church and State*, March, 1953). The would-be treasury raiders, however, show every sign of wishing to return to the fray at the first opportunity.

◆ Yielding to pressure by the Roman Catholic hierarchy, Philippines President Elpidio Quirino has issued an order for holding "optional" religious classes during regular public school hours as well as before and after regular hours, as heretofore. During the campaign for this change, Public Schools Director Benito Pangilinan and two associates had been made whipping boys for the hierarchy, which hinted darkly that their Masonic affiliations made them a species of public enemy ("Church and State," April, 1953).

Tax Funds Sought

FEDERAL AID AND STATE AID

In the United States the use of local, state or federal tax funds to support denominational schools is prohibited by law. State constitutions and laws explicitly forbid state tax aid to any school giving sectarian instruction. The US Supreme Court has ruled that the First Amendment to the US Constitution prohibits federal aid to sectarian schools.

Catholic authorities maintain that these laws are unjust and discriminatory because they arbitrarily deny tax aid to schools which, like the public schools, prepare children for the responsibilities of American citizenship. They see no reason why the inclusion of religious instruction in a school's curriculum should deprive it of tax support as long as the school complies fully with all the requirements of compulsory education laws.

Much of the controversy on this issue has been centered around proposals for federal aid to education. Catholics have objected to legislation which requires the states to use all federal funds for public schools exclusively. They also have expressed their dissatisfaction with a plan to let each state decide for itself whether any federal funds would benefit non-public school children. The Catholic position holds that a fair and equitable federal aid law must be based on the principle that money appropriated for all children should benefit all children.

Aware that present interpretations of the US Constitution prohibit aid to sectarian schools as such, Catholic spokesmen have centered their attention on the use of federal funds to furnish auxiliary school services, e.g., non-religious textbooks, bus rides and health services for non-public school children in every state receiving federal aid. They recommend that a small part of each state's allotment of federal funds be spent for these services even though no state or local funds are so expended.

Key passages from the 1953 National Catholic Almanac's statement (page 357) on "Federal Aid and State Aid to Education" are reproduced above. Note particularly the second, third, and fourth paragraphs, which directly repudiate as "unjust and discriminatory" the principle of the First Amendment and state constitutional provisions for the separation of church and state. In appeals to the general public, Roman Catholic apologists often deny that the Church seeks public funds or objects to laws guaranteeing that the government shall be secular rather than sectarian—but in some publications designed primarily for Roman Catholic audiences, the position stated in the Almanac is frankly revealed.

Bus Bills Up In Missouri

One of two pending bills to increase state funds allocated for bus transportation of public and parochial school children has been killed in the Missouri legislature. The fate of the other measure is anybody's guess as this issue goes to press.

Denies Story of Gold 'Deal' With Vatican

A letter from Assistant U. S. Treasury Secretary A. N. Overby concerning Vatican gold purchases from the United States (*Church and State*, January, 1953) is published in the April issue of *United Nations World*. The text of Overby's letter and *United Nations World's* comment follows:

"An article entitled 'Inside Story' (*UNW*, December, '52) regarding the monetary investments of the Vatican, states or implies that the Vatican has purchased several billion dollars worth of gold mostly from the United States at a special price of \$34 per ounce instead of the official rate of \$35."

"The United States has sold gold to the Vatican at the same price used in all Treasury sales of gold for dollars since 1934, namely, \$35 per fine troy ounce, plus $\frac{1}{4}$ of 1 per cent handling charge.

"The total amount of gold ever sold to the Vatican by the United States Treasury (which covers the period from 1934 to the present) has been \$26.8 millions worth. Of that, \$5 million was resold to the United States by the Vatican, leaving a net sale to the Vatican of \$21.8 million."

"A. N. Overby

Assistant Secretary of the Treasury

"UN World regrets this error in the story on Vatican finances, which originated in Rome from hitherto completely reliable sources and appeared in substantially the same form in a number of reputable Italian publications.—ED."

Upon reading the above, the managing editor of *Church and State* addressed a letter to Assistant Secretary Overby inquiring about the price at which the Vatican resold the \$5 million worth of gold to the United States. A spokesman for Overby stated in reply that the resale was made at the standard rate, \$35 per ounce less $\frac{1}{4}$ of 1 per cent, and that the Vatican, like any other foreign entity with which the United States has had such transactions, suffered a loss of $\frac{1}{2}$ of 1 per cent on the deal.

Swedes who migrate to America become better church members, Bishop Bo Giertz of the Swedish State Church observed recently at St. Paul, Minnesota. "Apparently," he said, "the free church system gives the American layman greater interest and responsibility in his church."

LEADING THE BATTLE FOR FREEDOM



Louie D. Newton



Ellis H. Dana

(The brief portrait sketches below are part of a series which will include, when completed, all the officers and members of POAU's executive committee. Others will appear in subsequent issues of *Church and State*.)

Louie D. Newton, pastor of the Druid Hills Baptist Church of Atlanta and chairman of POAU's board of trustees, is a man of extraordinary drive and breadth of outlook. Trained at Mercer, Columbia, and Oglethorpe Universities, he began teaching history at Mercer when he was hardly old enough to vote. He served as army camp secretary for the Y.M.C.A. in 1918, publicity director of the \$75,000,000 Georgia Baptist campaign of 1919, and editor for a decade of *The Christian Index*. He has been pastor of the Druid Hills Baptist Church since April 1, 1929. Dr. Newton's leadership qualities have made it natural that he should become President of the Southern Baptist Convention, a guiding light of the Baptist World Alliance, and a spark plug of POAU in its constant struggle to uphold church-state separation. Thousands of readers of the daily as well as the religious press are familiar with his writings, which include the "Good Morning" daily column in the *Atlanta Constitution*, the *Savannah Morning News*, and the *Columbus Ledger*; the weekly feature page, "This Changing World," in *The Christian Index*, *Word and Way*, *Baptist New Mexican*, *Iowa Baptist Record*, and the *Florida Baptist Witness*; and the column, "Today and Tomorrow," in sixty Georgia weeklies. At the third annual Pilgrimage of American Churchmen, April 30-May 3, Dr. Newton was presented with *Management* magazine's award as "the nation's outstanding minister in 1952."

A son and grandson of liberal Congregational ministers, Ellis H. Dana is executive vice-president of the Wisconsin Council of Churches and a member of POAU's board of trustees. In his own state, he has served the cause of religious liberty effectively by engaging in a constant round of speaking and writing on the vital issues as they arise in the life of the community. *It's Time for a Show-down*, *Storm Clouds Over Our Public Schools*, and *Bigotry—Protestant or Catholic?* (*The Churchman*, September 1, 1948) are titles of some but not all of his hard-hitting pamphlets on the subject. One of the founders of POAU, Dr. Dana has also been active in the National Council of Churches, particularly in the Joint Department of Religious Liberty. In past years when he lived in Massachusetts, he was a social action study group leader and religious education director for the Harvard Congregational Church, Brookline, and served also as a special assistant to the president of Simmons College in Boston. During World War II he was an American Red Cross field director. At the All-American Conference to Combat Communism, held in Milwaukee during December, 1951, he was one of three National Council of Churches delegates participating, the other two being Dr. Samuel McCrea Cavert and Dr. Daniel A. Poling. Deeply concerned about current religious tensions, Dr. Dana believes that they are made worse by "rationalized inaction and false tolerance" in the field of church-state relations.

CHURCH AND STATE

Senator Wiley Deplores Persecution Occurring in Some 'Free' Countries

A call for "a new birth of understanding that all men are entitled to seek their creator in their own way" was issued by Senator Alexander Wiley of Wisconsin in an Easter address published in the Congressional Record of April 2.

Noting the failure of drives against popular religious sentiment in Communist countries, he went on to observe that religious devotion in "free countries throughout the world . . . has reached new peaks as men have come to understand that a mere material answer to the problem of Communism will not suffice." But the Senator also noted the darker side of the picture:

"It is an unfortunate fact . . . that in many of these lands there still is not evidenced an understanding that each man has a right to work out his own salvation in his own way, to worship his creator in his own way, to rear his children in the faith of his fathers according to his own choice, to seek an understanding of spiritual laws.

"It is particularly saddening to us that numerous nations which are actively aligned with us in the free world coalition against Communism seem unwilling to grant a full measure of religious freedom to their own citizens and to visitors within their shores.

"It is merely stating a fact when we point out that not all the religious discrimination in the world takes place in the countries behind the Iron Curtain. Some, unfortunately, is found in the countries which in other matters have fought and are fighting valiantly and tenaciously on behalf of a free and better world. . . .

"Every land has a right to work out its destiny in its own way. On the other hand, we in the United States nevertheless have a right to speak out for our own convictions. For us to be silent in the face of religious persecution anywhere is for us to violate the traditions of our country. . . .

" . . . We believe that if it is right to condemn oppression in a Communist land, it is equally an obligation on us to condemn oppression anywhere on the globe.

" . . . American citizens are themselves directly involved. In numerous cases, they have personally seen or experienced discrimination in some foreign land, and this offends their deepest sense of freedom and democracy. They have been denied rights which are automatically and unques-

tionably granted to the citizens of all countries when they come to the United States."

The timeliness of Senator Wiley's remarks is brought out forcibly by current dispatches from Italy. See story below.

Evangelist Presents Case to Mrs. Luce

Proof that "the Italian government is not acting in good faith" in denying recognition to certain American clergymen is being placed in the hands of Mrs. Clare Boothe Luce, the new U. S. Ambassador to Italy, by the American director of the Churches of Christ in that Roman Catholic country. Mrs. Luce will thereby have an early opportunity to demonstrate the sincerity of her recent promises that she will act to "extend the fullest protection to American interests" and "point out to Italian authorities the broader aspects of the problem of religious freedom."

The Churches of Christ leader, Cline R. Paden of Brownfield, Texas, learned only in mid-April of an Interior Ministry decision that he will not be recognized as "a minister of worship" because he is "not an Italian citizen." The government decision had been relayed to police authorities on January 31, but they withheld the news from Paden and U. S. embassy officials. "This demonstrates," commented Paden, "that the Italian government is not acting in good faith, since it kept negotiating and telling [U. S.] representatives . . . and me that 'no decision has been reached' for nearly three months after it had already decided the matter." The latest government move indicates that there has been no basic change in policy since the police closed all 22 Churches of Christ places of worship last September (*Church and State*, October, 1952). The closings aroused so much indignation in the United States that Italian authorities "temporarily" lifted the ban on the Church of Christ and other "cults"—but counterpressure was then applied by the Roman Catholic hierarchy,

Hits Dogmatists



Senator Alexander Wiley

which warned against granting "freedom with parity" to non-Catholic churches in "Catholic" Italy (*Church and State*, November, 1952).

Rule by Force

Vincenzo C. Nitti, dean of the Evangelical Biblical Institute of Italy (and a first cousin of Italy's late Premier Nitti), has written a detailed account of the present state of affairs in Italy, from which the following are only brief excerpts:

" . . . The anathemas pronounced in the *Syllabus of Errors* (1864) of Pope Pius IX, 'Cursed be those who assert liberty of conscience and of worship, and such as maintain that the church may not employ force,' were affirmed in official pronouncements during the present Pontificate, particularly in the statement of Jesuit Father Cavalli (*Civiltà Cattolica*, April, 1948) in the following words: 'The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error.' . . . Under this pretense that the Church of Rome alone possesses the truth . . . Cardinal Alfred Ottaviani asserted before a large audience of prelates, students, and civilians on March 2, 1953, at the Latin Athenaeus in Rome that there cannot be a religious plurality (multiplicity of religions) and that the absolute confessional principles of the Roman Catholic Church must be respected.

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Child 'Conversions' Fought in Suit

(Continued from page 1)

continued to attend the same school with the same teachers were no longer required to pay tuition, and expenses of said school were then and have continued to be paid from public funds. . . ."

Priest Cracks Whip

About six years ago, "a public referendum was contemplated, as provided by law, to approve or disapprove a proposal for consolidation of the various school districts in McHenry County. . . . a public meeting was held in Johnsbury at which Father Neider, now deceased, former priest in charge of St. John's Parish, arose and stated in substance that any Catholic resident who voted in favor of the consolidation program should plan to leave the parish . . . and further stated in substance that the Catholic Church which he represented was unwilling to give up over \$6,000 each year in state aid used to conduct the Johnsbury Elementary School, over and above the local school taxes. The consolidation plan was thereupon abandoned."

The public paid \$212,000 in 1950 for the construction of a new "public" school building near the site of the old wooden former parochial school building. The principal and teachers were the same as in the old, "parochial school" days.

Sectarian practices continue in the school. "The educational program . . . results in segregation and embarrassment to those not participating in the religious activities of the majority, which amounts to interference with their religious freedom. . . ."

Gym Classes Out

The school gym is not used for gym classes because "the principal and teachers of said school are unable to conduct said classes by virtue of the wearing of the religious garb . . . which . . . they are required to wear by the oath they have taken. . . ."

The opening and closing hours of public school classes have been adjusted to make possible the "completion of religious services led by the principal and teachers . . . in the nearby church." Non-Catholic pupils are required to wait unattended in the "public" school building; until recently, indeed, they had to wait outside because the building was kept locked. "Actual starting time . . . has varied from day to day, ranging

over the last year from 8:30 A.M. to as late as 9:20 A.M."

Roman Catholic religious observances have been conducted during "regular" school time in the classroom itself. Roman Catholic parochial school textbooks have also been used, and required or recommended reading lists have included titles of sectarian Roman Catholic publications.

Mrs. Larson's daughter, Andre, has been instructed in a classroom which "from time to time and particularly during the semester most recently ended was profusely decorated with religious symbols peculiar to the Roman Catholic faith." Competitions have been held in which the prizes were Roman Catholic religious articles.

Under a practice only recently abandoned, report cards "bore the imprimatur of . . . St. John's Parish, and contained sections appraising the pupil's performance on the basis of progress in religious training."

"Regular" classes end at 2:45 P.M., after which "Catholic pupils, constituting the majority of pupils . . . remain for instruction in the catechism . . . in each child's regular classrooms by its regular teachers. . . ."

Refuses "Deal"

Before the filing of her suit, local officials had vainly tried to dissuade Mrs. Larson by offering to pay the expense of sending her children to the McHenry public school. The American Civil Liberties Union is aiding her in the case.

Priest Fears Lay Revolt

An "unbelievable number of Catholic birth controllers" was cited recently by the Rev. John Schultz as one of the leading dangers facing the Roman Catholic Church today. Father Schultz pointed to this "frightening condition" in an address to 3,300 policemen at the annual communion breakfast of the Holy Name Society, Brooklyn and Queens divisions, New York City. A month before he spoke, Dr. Donald William Ruth of the First Presbyterian Church, Jamaica, New York, had assailed Roman Catholic leaders for insisting that they could not remain in the New York City Welfare and

VELDE TO 'CONSIDER' OXNAM SUGGESTIONS

Methodist Bishop G. Bromley Oxnam's proposals for a reform in Congressional investigation procedures will receive the "careful" consideration of the House Committee on Un-American Activities, its chairman, Representative Harold H. Velde of Illinois, told reporters on April 22 following an hour-long discussion between him and the bishop. The Congressman said that Bishop Oxnam would submit a written draft of his recommendations in about a week's time.

The relative friendliness of the discussion between the two presented a welcome change from the earlier recriminations which had been heaped on the clergyman's head as a result of his pointed criticism of Committee methods (*Church and State*, April, 1953). One reason for the change was that the entire Committee file on Bishop Oxnam had been published by the *Washington Post* on April 5, together with a point-by-point comment by the bishop—and the "evidence" of his alleged "Communist" sympathies had evaporated completely when exposed to the light of day. (Earlier, Representative Donald L. Jackson of the Committee had said on the House floor that "if reprinting Bishop Oxnam's record of aid and comfort to the Communist front would serve any useful purpose, I would ask permission to insert it here, but suffice it to say that the record is available to any member who cares to request it from the committee." Two days later, however, Representative Jackson declined to honor a request for the complete file, but merely repeated what he considered to be the "general" substance of the charges.)

Also helping to clear the air was a public meeting of Representative Jackson and Bishop Oxnam on the American Forum of the Air radio and television broadcast of April 21 to debate the question, "Is Criticism of House Un-American Activities Committee Methods Justified?"

Health Council while planned parent-hood groups were also members. Said Dr. Ruth: "If the Roman Catholic Church—or any faith—can force a social agency to resign from a council because that faith disagrees with some agency's methods, then the entire idea of cooperation for the good of the community has disappeared. . . ."

ROMAN CATHOLIC CHURCH CONTROLS 24 KENTUCKY 'PUBLIC' SCHOOLS

"It is not generally known outside the affected communities, but the Catholic Church operates 20 public elementary schools and four public high schools in the Archdiocese of Louisville." So states an article in the *Louisville Courier-Journal* of March 22, appearing as part of a full-page spread on the "Why and How of Catholic Schools." Elsewhere on the same page, the *Courier-Journal* recalls that the secretary of the Louisville Roman Catholic school board, the Rt. Rev. Felix N. Pitt, presented a paper before Church educators eight years ago in which he stressed Pope Pius XI's encyclical on *The Christian Education of Youth*, which he quoted as follows:

"It [the State] should, by means of its own schools and institutions, supplement their [Church and family] work wherever this falls short of what is necessary. The State is in a better position to do this than any other society, since it has at its disposal public money. . . ."

Thus it appears that some public school officials in Kentucky have been guided by a papal exhortation rather than by the laws of the state and the nation which they profess to serve. Here are some of the details of the "public"-parochial school tie-ups, as given in the *Courier-Journal* account: "In all, the [Louisville] Archdiocese

operates 135 schools with an enrollment of 33,451 and 1,272 teachers, including:

"Public Elementary Schools: 20, with 2,725 children and 79 teachers. . . .

"Public High Schools: 4, with 571 students and 27 teachers. . . .

"The public schools operated by Catholics are mostly in the predominantly Catholic counties of Nelson, Washington, Marion, and Casey. In these cases, the public-school Board of Education gives the Catholic schools the same aid it would give a public school, pays nuns' salaries, operates school buses, etc.

"In some cases, the Catholic parish may own the school and rent it to the County School Board. An example of this is the St. Vincent de Paul School at New Hope. The school is leased to the Nelson County Board of Education, which pays salaries to the four nuns and two lay teachers

'PUBLIC'-PAROCHIAL CLASS



"The Seventh and Eighth Grades of St. Vincent de Paul School at New Hope, Ky., a public school run by the Catholic Church, are taught by Sister Albert Maria, principal," says the March 22 Louisville "Courier-Journal" in describing the above scene. "The school building is the property of the Church, but is rented to the Nelson County Board of Education."

New York Group Draws Up Plans

The Church and State Committee for the New York City area has been enlarged to thirty members through the appointment of a number of leading clergymen and laymen. Meetings to further advance the organization of the committee were held by POAU representatives in the parish house of the Church of the Ascension on Fifth Avenue.

An election of officers took place late in April; working committees to operate under the direction of vice-presidents will be appointed in May.

for teaching 227 children in Grades 1 to 8.

"In a Catholic-operated public school, State law requires that religious instruction cannot be given during school hours.

"There are 12 non-Catholic students at the New Hope School. They ride to school in the bus with the rest, and play outside while the Catholic children go in for a catechism class from 8 to 8:45 A.M., when school begins. In some cases, Catholic children remain after school for religious instruction.

"Catholics are not alone in operating public schools in Kentucky. Several similar schools are operated by Protestant groups."

POAU 5th Conference Recording Now Ready

High lights from the memorable addresses by Dr. Charles J. Turck and the Rev. Leland Stark at POAU's Fifth National Conference (*Church and State*, January, 1953) have been reproduced on a special 33 1/3 r.p.m. recording (15 minutes on each side) which may be obtained by sending \$2.00 to cover shipping and other charges to POAU headquarters.

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'PUBLIC'-PAROCHIAL BUS



"Catholic children of St. Helen's School, 4007 Dixie Highway, board a Jefferson County public-school bus," reads the Louisville "Courier-Journal" caption on the above photograph, published in its March 22 issue. "The same bus serves the Mill Creek School (public). Fiscal Court pays the cost of this service." (See story on page 7.)

Presbyterians Hear Mayne on Schools

Emphasizing that "there is a definite plan on the part of Roman Catholic authorities to infiltrate the public schools of America," John C. Mayne, POAU director of organization, spoke recently at a Presbyterian men's rally in Merchantville, N. J. He cited as examples many public schools in Missouri, New Mexico,

Kentucky and other states which employ garbed Roman Catholic teaching nuns and brothers and carry on parochial school education at the taxpayers' expense.

The "baby bonus" scheme originally formulated by Mussolini has now been recommended to the U. S. by the Rev. F. J. Corley, S. J., who called for monthly government payments for new family offspring.

CHURCH AND STATE

Monthly Organ of
Protestants and Other Americans United for Separation
of Church and State

1633 Massachusetts Ave., N. W., Washington 6, D. C.

Cicognani Not 'Homesick' After 20 Years in U. S.

The indignities suffered by American Protestant clergymen in Italy contrast sharply with the lavish hospitality and privileged treatment given in the United States to the Most Rev. Amleto G. Cicognani, an Italian national and the Pope's Apostolic Delegate to this country. For the benefit of this "influential" non-citizen, the U. S. State Department has invented a special category of "diplomatic" visa, in spite of the fact that the United States does not have any official diplomatic relationship with the Vatican (*Church and State Newsletter*, June, 1952).

On April 23, Cicognani marked the 20th anniversary of his appointment as "Titular Archbishop of Laodicea," and told the press that he has been "pleased to spend so long a period in this country" and that he has "never suffered—never been homesick." Why, then, is there no reciprocity in this matter? While Cicognani is given complete freedom to advance the interests of his church in the United States, American evangelists in Italy are forbidden to "proselytize" on pain of peremptory expulsion from the country. Mrs. Luce, take notice!

Mrs. Luce's Aid Sought

(Continued from page 5)

The Cardinal asserted further that it is a certain and undebatable truth that the principles of ecclesiastic public rights and the duty of the governing officials in a state composed mostly of Catholics must direct the legislation to suit the Catholic Church; and that in a predominantly Catholic country such as Italy the people not only privately, but also publicly, must profess Roman Catholicism. . . .

"... How many people know that according to a treaty between the Republic of Italy and the Vatican no priest who leaves the Church of Rome can be employed by the Italian state in any capacity in which he meets the public? . . . that the Italian state controls all schools from the grades to the university; and that railroads, postal and telegraph services, besides many Italian industries, are government-subsidized, and therefore closed to apostate priests? . . . To the old Augustinian affirmation that outside the church there is no salvation, must now be added, thanks to the Christian Democratic party of De Gasperi: *Outside the Church there is no bread.* . . ."